Regarding *Adhkār* & *Adʿiyah*

Shaykhu-l-Islām Aḥmad b.[1] ʿAbd al-Ḥalīm ibn Taymīyah[2] {رَحِمَهُ ٱللَّهُ}[3]:

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As for *Ibtidāʿ* (innovation), the *Adʿiyah* and *Adhkār Nabawīyah (Prophetic supplications and remembrances)* are indeed the most virtuous forms that the seeker of remembrance and supplication should diligently pursue. Whoever adheres to them treads upon a path of safety (*Amān*) and security (*Salāmah*), and the benefits and outcomes (*Fawāʾid wa Natāʾij*) that ensue cannot be fully expressed by the tongue, nor can they be comprehended by any human being.

Everything besides these *Adhkār* may be either prohibited (*Muḥarram*), disliked (*Makrūh*), or even contain elements of *Shirk* (polytheism), matters that most people fail to perceive — and this is an extensive subject in itself.

It is not permissible for anyone to legislate for the people a type of *Dhikr* or *Duʿāʾ* other than what is established in the *Sharīʿah*, and to **make it a regular act of worship** (*ʿIbādah Rātibah*) to which people adhere in the **same** way they adhere to the five daily prayers. Indeed, this constitutes an innovation in religion (*Ibtidāʿ Dīn*) for which Allāh has not granted permission.

However, as for what a person may spontaneously supplicate with on occasion, without intending to make it a formal *Sunnah* for others, if it is not known to contain any prohibited meaning, it is not permissible to declare it definitively forbidden (*Taḥrīm*). Nevertheless, it may contain that which is prohibited, while the individual remains unaware of it.

This is similar to the state when a person, in a time of necessity, spontaneously utters supplications that come to mind in that

moment; such a situation and its like are close in meaning. As for adopting a non-*Sharʿī Wird* (regular ritual) and instituting a non-*Sharʿī* remembrance as a normative practice, this is among those things that are prohibited. Yet, despite this, within the *Adʿiyah Sharʿīyah* (legislated supplications) and the *Adhkār Sharʿīyah* (legislated remembrances) lie the utmost of legitimate aims (*Gāyah al-Maṭālib aṣ-Ṣaḥīḥah*) and the pinnacle of lofty objectives (*Nihāyah al-Maqāṣid al-ʿAlīyah*). No one turns away from them to other *Adhkār* that are innovated and newly invented except one who is either ignorant (*Jāhil*), negligent (*Mufarriṭ*), or transgressing (*Mutʿadd*).

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Source:
Majmūʿ al-Fatāwá | **Author:** Shaykhu-l-Islām Aḥmad b. ʿAbd al-Ḥalīm ibn Taymīyah | **Volume** 22 | **Page** 511 | **Compilation and Arrangement:** ʿAbd ar-Raḥmān b. Moḥammad b. Qāsim **Assisted by:** His son, Moḥammad | **Publisher:** *Mujammaʿ al-Malik Fahd li-Ṭibāʿat al-Muṣḥaf ash-Sharīf* — al-Madīnah an-Nabawīyah, Saudi Arabia | **Year of Publication:** 1425H – 2004

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[1] In academic literature, “b.” is an abbreviation of the Arabic word bin or ibn (depending on the grammatical context). It means “the son of.” In Arabic, they are written respectively as: بن (*bin*) and ابن (*ibn*).

[2] Aḥmad b. ʿAbd al-Ḥalīm b. Taymīyah (661H / 728H — 1268 / 1328).
The *Shaykh* who, to this very day, leaves a profound impression on anyone who reads his books. He is considered one of the oceans of knowledge that the Muslims have had. His status as a noble, upright, and intelligent *Shaykh* was so lofty and undisputed that even his opponents and adversaries praised him for his resoluteness, integrity, and knowledge.

[3] {رَحِمَهُ ٱللَّهُ}:

Transcribed as *Raḥimahullāh*, this is typically a *Duʿā’* (supplication) that is written or recited after mentioning the name of a deceased Muslim. In terms of meaning, translators often render it as “*May Allāh have mercy on him*.”